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VOLUME L. CHICAGO, OCTOBER 9, 1902. NUMBER 6

The Congress of Religion

ORGANIZED, 1894

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UNITY

VOLUME L. THURSDAY, OCTOBER 9, 1902. NUMBER 6

Yea, verily, John Brown's soul goes marching on. *The Enquirer,* of London, of recent date, has a two-column notice in the children's department in which the little English children are told that the cause of freedom and humanity triumphed "through the cleansing fire of John Brown's self-sacrifice."

Philip H. Wicksteed, the learned successor and interpreter of James Martineau, has recently been lecturing on "The Religion of Time and the Religion of Eternity." It is the task of the seer and of the saint to apply the religion of eternity to the problems of time; to make eternal the acts and purposes of the hour.

The new Life of Dr. Martineau, which is expected at an early date in London, is a work that will be welcomed by high thinkers and devout minds on both sides of the Atlantic. The authors, Dr. Drummond and Professor Upton, were colleagues of the great Master, who is no longer esteemed in the thinking world as an "Unitarian Worthy," but rather as one of the great prophets of universal religion, an ethical seer of great clearness, a profound interpreter of spirit.

In the lamented death of Zola, public sentiment again grows clear and now everybody recognizes a fact that ought to have been obvious before—that Zola was an earnest, honest man, serving righteousness and not sin; loving liberty and not tyranny. We can afford to await the final judgment of time upon his literary productions, but even now we must not withhold our love for the man who so nobly championed the cause of justice and liberty in his great defense of Dreyfus, and who had the insight to discover and the courage to expose the plague spots in the life of the city and country he loved.

It is a suggestive hint that comes to us from the *Record-Herald,* of Chicago. It has been gathering information concerning the reading of the boys and girls of the West. It finds that girls "jump from fairy stories to adult fiction, but that the American boy takes his route through the sciences; particularly is he drawn to books on electricity. The librarians of the public libraries of Galesburg, Aurora, Evanston, and the John Crerar Library, all testify to the popularity of all books on electrical subjects. What effect this will have upon the future career of these boys it is too soon to tell, but that there is a sociological significance in this fact, no one can doubt.

We are surprised that so sane a journal as the *Record-Herald,* of Chicago, should at this age of mental freedom and in this country of free discussion say: "It is a delicate and unsettled question as to how far a college professor may go in the public expression of his views upon politics or sociological and religious subjects, being in the employ of the college or university. However, he is under an obligation to maintain a fair degree of sanity in his public utterances and to say nothing that could injure the institution he represents or bring it into bad repute." Of course every man is "under obligation to maintain a fair degree of sanity in his public utterances." A man incapable of doing this is in no way fit to occupy the position of a college professor. But we trust the time is near at hand when no college will presume to curb any professor in his expression on political, sociological or religious subjects. And the time is already here when the public is too intelligent to hold any college responsible for the individual opinions of its professors. An university can have no contract with its professors that may lessen their potency as citizens or weaken them as factors in the civic and social life of the community. There are indications in some quarters that the universities are becoming more sensitive to public opinion and solicitous about their reputations than churches. Now that the preacher has, with a great price, won his liberty, let not the professor be gagged.

The absorbing ethical question of the hour, the great religious question of the day, is, as all agree, centered in the awful contest now going on between organized capital and organized labor. It is not primarily a question of wages, but whether toil is a commodity as well as dollars, and whether those who have the first to invest have the same right to combine as the second. Capitalists have carried their power of combination, their freedom to strike, to coerce other capital, to crowd it out of the field, to strangle it by direct or indirect strategy and intrigue to an extent that is simply marvelous. The last and most audacious step in this direction is the attempt to thwart labor in its organizations and combinations, to deny it the right to do clumsily and ineffectually what the capitalists they contend with have been doing so long and with such success; hence this industrial war. No solution of it will hold that does not end in a recognition of the right of labor to combine and to profit by the high fruits of combination even as capital has. When the union of labor is recognized, then of course settlement by arbitration or otherwise will be simple and prompt and the next step will soon be taken, viz., a recognition of mutual interests and the two combinations will combine. Bishop Fallows in his careful study of the situation on the ground finds the following figures to represent the average annual wage of the miners in the coal fields: Gross earnings, $248; cost of rents, powder, oil and the annual fee to the company's doctor, $100; resources for food, clothing, fuel, education, religion and recreation, $148 per family; and still the capitalists say that there is nothing to arbitrate. We are glad to say that the ministers of religion, east and west, are quick to see the other side. With few surprising exceptions, the ministers throughout the land, from east to west, are render-

ing the gospel in terms of democracy and humanity in this crisis. The Senior Editor of UNITY hastened and abbreviated his editorial output this week that he might join a Chicago committee of fifteen, largely made up of ministers of all denominations, in a consultation over the situation with Governor Stone of Pennsylvania.

The Real Issue.

The failure of the President's attempt to find common ground between the striking miners and their employers has resulted in making the real issue plain to all intelligent readers. In her "Democracy and Social Ethics," Miss Jane Addams points out that one of the dangers of misjudging a situation like the present is the emergence of certain "ugly facts" which throw all but the sanest observers off the scent. It is these ugly facts, of violence done by individual miners, upon which the operators now seek to center public attention. The facts are admitted. But to see only the personal violence of a comparatively small number of striking miners, and these the least intelligent and Americanized of the whole body, and not to see the essential principles back of the action of miners and operators respectively, is wholly to miss the merits of the question at issue.

It is a conflict between opposing principles, of which the present combatants are simply the passing exponents. But the conflict is for all time, or until one of the principles shall win. The one is the principle of individualism; the other that of co-operation. The mine-owners insist that they will not treat with the Union, but will deal with the men individually. They seek to perpetuate a relation between employers and employed that has had in it much of good, but that is learned to be radically transformed. The instinct for organization is rooted too deep in human nature to be destroyed by any appeal to external force or by any discouragement of momentary failure. That the miners are organized is a mark of their intelligence and manhood. The more intelligent and Americanized they become, the more powerful will be their moitves for organization. In fighting this tendency, the operators are trying to sweep back the ocean. They may succeed in the present strike, because they have the resources of stored-up capital behind them. But every such conflict teaches labor its strength, and sobers it with a sense of the responsibility belonging to such strength.

There is great danger that the coming weeks of the struggle will be even more bitter and violent than the earlier phases. If so, the blame cannot be laid exclusively upon the Miners' Union. The American people do not forget that from the beginning all proposals looking toward arbitration have come from the officers of the Union, and have been rejected, almost with scorn, by the employers. These men are no doubt honest and conscientious in their action. But they are acting on a principle which the needs of the new time have declared inadequate. There can be no question which is the progressive party in the dispute. There can be no question which party is nearer the ultimate American idea in these things. It is one present aspect of the age-long battle for human rights. These miners, working underground in the dark for a mere pittance, are asking to be treated more like men and Americans. It is their manhood, let it be said again, rising within them that raises the demand for better hours and pay. The incidental violence they may do to the laws of Pennsylvania and of the United States is bad and is not on any account to be condoned. But it is as nothing compared to the violence done their growing aspirations as men in asking them to disband their organization and treat with their employers individually. This would mean a halt in their progress toward the ultimate readjustment that the differences of condition between themselves and their employers call for with an insistence that will not down. The sympathies of those who are looking to a more perfect Democracy as the solvent of our social ills here in America are overwhelmingly with them.

The rights for which the mine-owners are contending have their place in any well ordered community. There must be protection of person and property. But the miners are fighting for the right of life itself, as their growing intelligence teaches them they and their families ought to live. It may be that the operators are paying now all the wages they can. But if so, let this be shown before an impartial tribunal. The public has long felt that capital was getting more than its fair share. It is justice for which the miners are contending. And, soon or late, they must succeed. If this strike fails, another will find them stronger. So far as their demands are excessive, they must learn to abate them. But let them keep down violence; let them continue to speak for fairness and arbitration through their moderate and self-controlled President, Mr. Mitchell, and a body of sentiment will meanwhile have grown up in their favor that will tell mightily in the long run for the uplifting of every toiler with his hands in America and in the world. RICHARD W. BOYNTON.

The Peoples Church.

After the disappointing expectations of the past year—a year which can hardly be called a part of its real history and work—the Peoples Church has called Rev. Dr. John Merrit Driver to take the place of Dr. Thomas, who so long stood in its pulpit but resigned last fall.

Dr. Driver is a self-made man, who worked his way through his long university course, has known much sorrow, and hence knows life and is in sympathy with the people. He has traveled extensively and studied in the old world, and has been honored with many degrees. He comes to his new and large field in the strength and maturity of manhood, being forty years old. As a preacher he is able and eloquent, devout and earnest; the work of the church will be carried forward along the old lines and in the spirit that has marked the past. Dr. Thomas remains as pastor emeritus, will continue to live in his home in Chicago, and with Mrs. Thomas will continue in the larger field of the Peoples pulpit work in other cities.

Dr. Driver preached at the Peoples Church two weeks ago and was much liked. He will begin his work as pastor next Sunday. UNITY welcomes him to this new field of great need and possibilities.

Dr. Thomas gave the sermon of last Sunday. Referring to the coal strike, he said in part:

"The need of a powerful pulpit, of preachers who, like the prophets and the Christ, are filled with the life of humanity and God, was never greater than in these late years of the mastery of mind over matter. The centers of energy in our new age are largely turned

to the material, to getting and having, to wealth and power. A few minds of marvelous acquisitive ability are seeking ownership of the earth, to control the vast industries of land and sea.

"We all know the advantages of combination and are glad to see large things done in a large way, but in this is the need of the larger vision of the principles of social justice, of equal rights and the law of love. The earth is for all its children, not for the grasping, greedy few.

"For the strong to oppress the weak is morally and religiously a crime against society, a sin against man and God.

"It is a new form of the old battle of liberty and slavery; of the rights of all, or of the few. Twice in this land of the free have the people fought and won the battles of liberty; and they will not now much longer submit to the yoke of economic and industrial slavery, even if it is in the name of the Lord.

"If the plutocratic coal barons and railway presidents cannot work the mines, the people can.

"And that is what we are coming to; nor shall we need an army to do it. Nor will we cheat and starve the poor miners, but pay them a fair price for their hard work. And when the people own and operate the mines and roads we shall get coal at a fair price. Those colossal egotists who claim to be the God-appointed owners, will yet learn that this country belongs to the people.

"And the battle and victory will be fought and won, not upon fields of blood, but in the name of the religion of the free, of liberty and justice, the religion of brotherhood, of love to man and God."

Vested Rights and Human Welfare.

To the Editor: Back, away back behind the immediate issues of the coal strike stand great questions which our people must face. The well-to-do and the unfortunate are dimly and dumbly conscious, but the real issues are not clearly formulated in most minds.

The evidence shows that the anthracite miners are living under intolerable conditions due to

Low wages,
Uncertain employment and
Evil Housing;

That they are unable to bring up their families as befits American citizens.

This means either that the operators and coal roads are making unreasonable profits or that consumers are paying too little for coal.

The evidence shows that through exorbitant freight rates the unreasonable profits are obtained.

Again, the coal operators claim that they are fighting for a principle, "the right of the individual to sell his labor as he sees fit, unhampered by others who will not accept as low conditions." This seems fundamental; it is logical. Where does it lead?

The collieries were manned by Americans and Cornishmen. They demanded tolerable conditions. They were replaced by Irish immigrants who strove for a condition of self-respecting American manhood. They were superseded by Slavs and Poles, whose ignorance of the languages kept them longer on the low plane, and when they strove for a decent standard of living the employers sought for negroes who had never learned the desires and rights of American citizenship.

This has been the result of "free contract."

The power rests with the wealthy, the able and the organized to depress the standard of living to the lowest level of tolerance.

If apes could be found to do the work, there would be found unfortunate and disorganized men to compete with them on the ape plane.

Where does this lead us? It leads to a violent overthrow of our deep-rooted belief in the right of "free contract." It is a complete revolution. We must tear up our law books and go back to fundamentals. There is no right, no law that runs counter to the average human welfare. There is no liberty that demands the enslavement or necessary misery of others.

Men must be dealt with en masse, not individually reduced to an intolerable standard because some are forced to accept it, not annihilated in detachments.

The operators claim the right of private property. The rights they claim, in the way they claim, conflict with the public welfare, threaten all the sufferings of war. They have gone too far. We awake, rub our eyes and question whether "they were raising ferns during the carboniferous era," or whether "their partnership with God is recorded in Luzerne County."

The law is but a groping after human rights. There is no vested right save human welfare. We must tear up dead precedent if it conflicts with this. We must pass laws for the average benefit and which will be enforced.

The operators and the miners are hopelessly at loggerheads. The former are logically and ably supporting an outworn system. The latter are conscious that men are sacred, not systems.

What are the deductions? First, that only through organization can labor better itself, and as a corollary, that labor organizations should be made so responsible that they can be forced to carry out contracts and prosecuted for destruction and violence.

Second, that the nation must deal with the coal fields as it sees best for all the people, "vested rights" to the contrary notwithstanding.

The nation must legally take upon itself the right to see that its inhabitants may be warmed out of the abundance of nature.

The nation must protect its citizenship from the degredation induced by greedy combination or ill-ordered competition of capital grinding down upon disorganized labor. WILLIAM KENT.

From the Record-Herald.

THE PULPIT.

The Higher Education of Men and Women—Co-education or Segregation—Which?

A SERMON BY JENKIN LLOYD JONES DELIVERED IN ALL SOULS CHURCH, CHICAGO, OCTOBER 5, 1902.

*God created man in his own image; male and female created he them * * * and behold it was very good.—Gen. I., 27-31.*

It is the habit of this pulpit to try to interpret its mission in terms of public usefulness and interest. This is its justification for the discussion of current questions and local issues whenever they seem to be sufficiently freighted with moral consequences and civic importance. This pulpit ventures to discuss issues about which the public is divided because the preacher speaks only for himself, and it is understood that his auditors exercise the freedom of dissent as fully as the speaker exercises the freedom of utterance. It is, then, in this freedom and with this sense of responsibility that I venture to take up again the so-called question of "Segregation" in the University of Chicago, to which I devoted a large part of my sermon on the last Sunday in June, just preceding my vacation. I do so because I believe it is a question of far-reaching public significance; a question which is intimately related to the future educational interest, not only of this city, but of this country. Whatever touches the problem of education must have direct relations to the moral and spiritual well-being of the community.

I need spend no time in stating the issue. The proposition has been made comparatively clear since last June by means of the agitation of the public press

and the friends of co-education and not through the co-operation of the promoters of this startling and revolutionary interference with the traditions of the university and the obvious trend of higher education in the last half of the last century.

The proposition, briefly stated, is to gather the young men and young women during one-half of their college course, the freshmen and sophomore years, into separate quadrangles, class rooms, laboratories, libraries and chapels, and then to allow them to come together again on the co-educational basis for the last two years of the course. To this method its friends have given the somewhat damaged word of "segregation;" for up to this time the sociological significance of this term has been applied chiefly, to quote from the general secretary of the State Charities Aid Association of New Jersey, himself an alumnus of the University of Chicago, "to the isolation of feeble-minded and epileptic girls and women, insane, criminal insane, confirmed criminals and such classes as are anti-social or demoralizing to social health." This proposition has been steadily and persistently pushed through the various stages of consideration and legislation inside the university management, winning its way in the face of persistent, able, and, judged by its personnel a most significant and weighty minority, through the various faculty councils and advisory bodies until it is now before the Board of Trustees for final action. This action has been postponed from time to time to the disappointment of the friends of the innovation, but the vote is now imminent, and there is a popular expectation that it will come up for final action in the October meeting.

It would seem that a proposition which has so enlisted the interest of leading educators from ocean to ocean, which has been an object of public comment by the press and in thoughtful circles for the last three month at least, is a proposition belonging not only to the President or the board of trustees, but to that public in which rest ultimately the vested rights of all educational institutions. The larger trust in the hands of these trustees is not the millions bestowed upon them by John D. Rockefeller and his associates, or the confidence of the President, the faculty and students of the university at any given time, but rather in the accumulated traditions of the university, whose history reaches back forty-five years, for the true corner-stone of this university was laid in 1857. The present Board hold in trust the generosities and the purposes of Stephen A. Douglas and his devoted co-laborers, Dr. Burroughs, Dr. Evarts, Professors Bastin, Olsen, Garrison and many others of blessed memory. They hold in trust the affection, enthusiasm and precious associations of over five hundred women graduates of this university. They hold in trust the confidence of that public that has been drawn to this university center on account of the privileges it promises to their children. They hold in trust the cause of education at large, of which they are such conspicuous representatives.

The psychological investment is always the rarest, and, by any true test, the most valuable and most significant element in the endowment of any institution of learning. It behooves these trustees, then, to exercise all caution and all delay before they do hasty violence to this slow-growing plant, whose adolescence is to be measured by centuries, and whose mature growth and high triumphs will be a matter of millenniums.

In the complex life of today, the intricate economic interests of modern society, no man can say that his business is his own, if it is a business that has in it any public value or is rooted in any public needs. Only the gambler and the thief have a business all their own. There is an unearned increment in every legitimate business represented in commerce, manufacture or agriculture, which the representative thereof is morally bound to administer as a trustee of that public. How much more, then, is there a public interest in a great educational institution like the University of Chicago, the only indispensable element in which is the psychological element, the non-material deposit of intelligence, love, conscience, soul!

In the name of the public, then, I claim my right to discuss this question publicly, and to call upon those who propose, even in the slightest degree, to ignore the primary purpose and inspirations of the dead, the priceless affections and dynamic associations of the living, to give their full reasons for such actions. It is but reasonable that those who would to a degree expatriate, or, may I say, exmatriate, five hundred or more women graduates of this institution, defy the practically unanimous wishes of all the women students, teachers, donors and friends of the university, fly in the face of the carefully elaborated and clearly expressed judgment of fifty-nine of the present members of the teaching force, only eight of whom are women,—a list which includes the names of five deans of colleges and eight heads of departments, should at least give to the public some official statement of the reasons which lead them to take this step.

But, so far as I know, no such official statement has been made to the public, and there seems to be in force an institutional courtesy, a university "code of honor," which puts a closet secrecy upon the discussions of this question within college walls. It seems to be considered a breach of professional courtesy or of college discipline for those leaders of thought, masters in education, those to whom we proudly look for guidance, to give publicity to their mature judgment on this question, *pro* or *con*.

The promoters of this scheme complain, doubtless with justification, that they are misrepresented; that the scheme is misunderstood or misinterpreted. But certainly no one would willingly misinterpret or misrepresent so noble an institution as this university or such eminent men as are involved in it. The responsibility of such misunderstandings, so far as they exist, must largely rest with the promoters of this scheme, who have, so far as I know, never made public their reasons for taking such drastic measures with the traditions of the institution, for perpetrating such social vivisection of public sentiment and starting a reactionary movement against what is obviously the trend of history and the dominant judgment of the leading public educators in America.

I have at hand a rejoinder to certain statements set forth by the secretaries of the Alumnae Association of the University of Chicago and the Chicago branch of the Association of College Alumnae throughout the country, signed by one dean of the university and the university recorder. But this two-page circular confines itself entirely to setting aright certain technical matters of record bearing upon the action of the intricate organic life within the university. It has no bearing whatever upon the general issue and deals with questions which an outsider can scarcely be expected to understand, much less to pass upon, or even greatly to care about.

In the absence of any official statement, the arguments in favor of segregation seem to be based on the danger of feminization; there seems to be a grave apprehension that the girls will eventually run the boys off the campus. Indeed one official predicted in a conversation with me that, unless something be done, in twenty-five years the University of Chicago will be a female college. It is also intimated that the achievements of the girls in the class room are

such as to discourage the boys; that while the boys attain the standard of "C," which is equivalent to that achieved by the students at Harvard and Yale, the girls achieve "B," one grade higher, which fact is depressing to the boys; or, as a sympathetic man graduate put it, "A boy does not like to slump in the presence of the girl he danced with the night before." In addition to this there is the dark insinuation of certain reasons which are not debatable in public; certain questions not to be discussed in the presence of men and women, an insinuation which is coarser, more hurtful and more blighting than any scholastic discussion of the same could possibly be. Indeed there is but one pure way of discussing these questions and that is the way of open frankness; and it is the business of culture not only to discover but to practice this clean and high way.

Clearly the burden of proof lies with the innovators. The public has a right to demand of them that they show cause for interfering with the great "well enough" of this phenomenally triumphant institution, notably the representative of the greatest triumph and the greatest hope of Chicago. It becomes our duty, then, as guardians of morals and religion, to study once more the situation, to take our bearings anew, if possible, on this educational sea. What do common sense, history and prophecy say concerning this suggestion of segregation?

First, they insist on an honest use of language. Co-education does not consist in joint privileges at "social functions" and freedom of intercourse on the campus, in the library, at athletic meets, or even the settling of bills with a common registrar. Co-education means, if it means anything, co-instruction, co-study, the ignoring, and, so far as possible, the forgetting of sex lines in a mutual quest for truth and character. This new suggestion, however carried out, breaks that mutuality for two years, and breaks it at an indeterminate point, so far as age, character, mental maturity and ethical dignity are concerned, proposing to join with it again at an indeterminate point farther on. College classifications are at best tentative provisional, and necessarily transient. To base great investments of money and brains on such an ephemeral two-year interruption may be wise, but it is not co-education, and to claim that it is is to juggle with words. It is an interference with co-education and a menace to it that must end in a disastrous and expensive failure or a complete ostracism of women from the college classes, such an anomalous, illogical and unreal a distinction cannot permanently last.

In view of all this, the memorial already alluded to, signed by fifty-nine of the professors and instructors of the university, asking for at least a year's postponement, seems to be eminently timely. This memorial presents ten questions, each of them significant, and some of them so pertinent that any attempt to answer them will greatly help the clearing of the question in the minds of the public.

Whenever the administration sees fit to give publicity to this and a vast deal more of valuable material, *pro* and *con*, which must now be on file in the offices of the university, there will be made a valuable contribution to current pedagogy.

Notwithstanding the disclaimer that this is not a blow at co-education, all the arguments advanced in its favor are arguments against co-education, and all the anxiety aroused and investigation stimulated by this movement center around the fundamental question of co-education. It is then fitting that we should take a glimpse at the present status of this question.

Co-education is peculiarly an American installment, if not an American discovery. Oberlin College, which dates as far back as 1833, claims the honor of inaugurating it. Antioch College, under the presidency of that great prophet of education, Horace Mann, heroically championed the cause in 1852. Since then woman has steadily advanced, not only in the recognition of the higher educational institutions, but in the confidence of educators as well as in the development of her own powers, until W. T. Harris, the Commissioner of Education, in his report for 1900 says: "Over 94 per cent of the primary schools of the United States are co-educational and it is the policy of two-thirds of the private schools reported to the bureau and 65 per cent of the colleges and universities." The movement is equally striking, though not as rapid, abroad. He reports that "65 per cent in England and 51 per cent in Ireland of the national schools are co-educational. In Prussia, where the common schools are perhaps more highly developed than in any other European country, two-thirds of the children attend mixed classes." In Norway and Denmark, he says, "girls are securing admission at secondary schools formerly reserved for boys." Of co-education in the universities of Europe the Commissioner reports that in 1897, when a vote was taken for the admission of women into the Cambridge University, there were 661 votes in favor against 1,707 opposed, that is, over one-third of the votes were in favor of opening this great English university to women. All the university colleges established in England since 1868 are open to men and women. In 1889 it was enacted that the college universities of Scotland should be authorized to open their doors to women, and under this act the University of Edinburgh now admits women to all its classes, while the University of Glasgow admits women into all the lectures of the Faculty of Arts. The university college of Dundee, affiliated to St. Andrews, is co-educational. In France women have never been legally deprived of university privileges. In 1863 the first woman was enrolled; the number of women matriculates has been gradually increasing since. The universities and secondary schools of Italy admit students of both sexes to the same classes, although this is not practiced in the primary schools owing to the conservatism of the church. Women are having increasing access into the university lecture rooms of Germany, Austria and Hungary. The University of Athens was opened to women in 1890. All these facts are gleaned from the official report of Commissioner Harris.

Out of the 118 "universities and colleges" listed in the Daily News Almanac for 1902, it is safe to say that at least 75 of them are co-educational and all the state universities, of which there are some 35 or more—and these institutions are fast becoming the great representatives of university culture in America.

According to the same authority, there were during the academic year of 1900-01, 1,751 women instructors in the co-educational colleges and universities and in colleges for men only, being 7 more than there were women instructors in all the colleges and seminaries which confer degrees for women only in the United States. Again, there were in the first mentioned class of universities and colleges that year, 19,199 female students, being 3,732 more women in the collegiate work in co-educational institutions than in all the exclusively female colleges of our country. There were 1,253 women doing graduate work in co-educational institutions, making 842 more post-graduate women workers in co-educational institutions than in the women's colleges in America.

In view of these overwhelming facts, it would seem that Nicholas Murray Butler, President of Columbia University, is justified in dropping into sarcasm as he does in his recent article in Collier's Magazine. He says: "The solemn arguments which have resisted the movement to open wide to women opportunities for

higher education could be properly portrayed only by the pen of Swift; they are quite beyond Dooley's reach. One who is blessed with a sense of humor, even in modest proportions, is unable to treat these arguments seriously. * * * The solemn arguments were founded on assumptions which experience persisted in contradicting." That there is "a distinctly feminine type of mind" the genial Doctor admits, "because it is known to exist among men." But, he adds, "It can, however, be educated." He further says: "Not only does co-education exist in every part of the United States but exists by common consent and works admirably." After considering the various objections he says:

"These are really dead issues; the American people have settled the matter. The fifteen million children in the elementary schools are substantially being co-educated. * * * Of the colleges in 1898, 70 per cent., or omitting Roman Catholics, 80 per cent., were co-educational. From 1890 to 1898 the number of men in co-educational colleges increased 70 per cent, while in separate colleges for men the number increased only 34.7 per cent."

There is ethical value and great religious significance in the testimony of our great school-masters on this matter. After five years' experience in a pioneer co-educational institution, Horace Mann wrote to Mr. George Combe, of Edinburgh, "We really have the most loyal, sober, diligent and exemplary institution in the country. We passed through the last term and are more than half through the present, and I have not had occasion to make a single entry of any misdemeanor in our record book and have had no cause for any serious discipline."

A writer on the "suppressed sex" in *Westminster Review*, 1868, said: "I am quite familiar with the universities of Virginia and Harvard and to some extent with the English universities, and I am convinced that in none of these male institutions can there be found anything comparable to the moral elevation, the refinement and intellectual enthusiasm which characterize the students at Antioch."

President Fairchild, of Oberlin, said in 1874: "During my 27 years' experience here I have never observed any difference in the sexes as to programs in recitation."

President Angell, of the University of Michigan, in the same year said: "We have not had the slightest embarrassment from the reception of women. They have done their work admirably and apparently with no peril to their health."

Andrew D. White, of Cornell University, said in the same year: "The best scholar among 1,300 students in the University of Michigan a few years since, was a woman, the best mathematical scholar in one of the largest classes of the institution today is a woman, and so far the highest in natural science and in the general courses of study are among women."

As far back as 1857 the President of Lombard University introduced into his catalogue these words, made doubly pertinent by the lapse of the half century that has gone by since they were written:

"It is problematical with many whether it is expedient to educate males and females in the same institution. The success which has attended the experiment made in this institution has solved the problem to the satisfaction of its faculty, trustees and patrons. Females are found to master all studies with as much readiness as the other sex; and a mixed institution is much more easily disciplined than one composed only of males or females. The influence of the sexes on each other is good, and is in all respects an aid in sustaining a good government. The importance of giving females a liberal education being no longer doubted, we need not bestow upon this point any attention."

Time forbids further citations, but it is interesting to note in striking contrast with all this that at Colby University under the presidency of one of the present professors of the University of Chicago this plan of segregation was tried some ten years ago. Indeed, that experiment is probably the prototype of this suggestion, and the result is said to have been the very reverse of that which is hoped for by the promoters of this scheme in the University of Chicago, viz., the attendance of women has been doubled, while there are fewer men than originally.

But there *is* something the matter down there on the Midway. The President of the Chicago University and his loyal Board of Trustees *are* confronted with certain administrative perplexities which must seem to them of a serious character, else they would not be driven to espouse such an expensive, revolutionary, reactionary, unpopular and drastic solution. Inasmuch as they will not take us into their confidence and tell us what the trouble is in any official way, those of us on the outside are left to our own surmisings. Speaking then from the outside, I venture to try to diagnose the case.

In the first place, it seems to me that the University of Chicago is troubled with an undue amount of juvenility; there are too many children playing around under the feet of those University professors. Infants would better be kept off the campus; an university is not an institution for boys and girls, but for men and women. While we are assured that the educational standards are kept as high as those of eastern colleges, its easy accessibility on the margin of a great city, receiving as it does the annual output of our high schools and private schools with the minimum of trouble and expense, does threaten the character and maturity standards which become a great university.

In the second place and for the same reasons, the University is inevitably threatened with an undue amount of what might be called "academic levity." A college course as a "Society Function" is, to say the least, of questionable value, and giddy girls and saucy boys who seek a college degree chiefly for the social prestige it will give, the polish it will bring, however bright they may be intellectually, will introduce a levity into college life that is incompatible with the high intellectual training and the character-building that becomes a great university. The young miss who stops in the midst of her college course to make her *debut* into society may come to college consternation farther along and will bring a similar consternation to the foolish young man who pays her court, whether he be a member of the junior or senior college.

In the third place, the University of Chicago is menaced still, like all our higher institutions of learning, with an excess of masculinity—not manliness, but mannishness. There is too much boisterousness and rowdyism, too much brutality still being sheltered by college walls in America. The boys who last week in a neighboring state painted a freshman with iodine, and in another college tied a policeman to a tree on the campus with a garden hose, the college boys who have lately been reported as haunting the campus of the University of Chicago, lying in wait for unsophisticated freshmen to "pledge" them to their respective "Frats"; the boys who look forward to college days as days of polite dissipation, who enter with untainted breath but come out skilled smokers, expert banqueters, familiar with the convivialities that delight in "wine, song and women"; the young men who have unlimited revenue for their college course, who expect to spend thousands where their respected teachers spent hundreds in college expenses; all these will naturally be opposed to co-education; the presence of women will be a chill

upon the university life of such, and they will very probably prefer to go elsewhere.

The true remedy for all this is obviously not in the exclusion of women, but in the increase of intellectual sobriety, a greater subordination of brawn to brain; less Society (with a capital S) and more culture; a larger element of refinement and temperance in college sports; an increased relish for the championships inspired by Apollo, and a proportional decrease of respect for the championships inspired by Hercules; a more frank recognition that there is an element of austerity in culture, an elevation of the moral standards of college life.

I speak not of class-room work,—I am assured that that is attended to at the University of Chicago,—but the standard of earnestness, the standard of dignity, of consecration, of simplicity in dress, in diet and in decorum.

In all this I am persuaded that the standards of the Chicago University are higher today than are those of the one sex colleges of this country and this not in spite of, but on account of co-education.

But there is something else the matter down there on the Midway; the same thing that is the matter with this church and all churches, with the society, civic and educational life of today. There is a mal-proportion of men and women; not too many women, but too few men. This is both the scandal and the inspiration of the age. Not too many women here today, but too few men; not too many women students at the University, but too few men.

"The curse of gold," of which Mrs. Browning sang pathetically fifty years ago, is still abroad blighting the finer sensibilities of our men, dulling their spiritual aspirations and deadening their intellectual life. This greed of money and anxiety for "prosperity" smites the college and the church alike, and the prosperity and power of both are too often measured by their incomes.

This rendering of University policy in terms of dollars and cents; this angling for capitalists and greed for rich men's sons; this boast of millions,—all menace the democracy of our educational institutions, and when an American University loses its democracy it has lost its heart and it will not be long before its head will wither also. The true measure of an university like that of a nation is the measure of the noble men and women it produces—the mental, moral and spiritual power it generates.

> The plague of gold strikes far and near
> And deep and strong it enters;
> This purple chimer which we wear
> Makes madder than the centaurs;
> Our thoughts grow blank, our words grow strange,
> We cheer the pale gold-diggers,
> Each soul is worth so much on 'change,
> And marked, like sheep, with figures.

As a painful illustration of this devitalizing power of money anxieties, the demoralization that comes from the greed of revenue, note the painful episode at Evanston the other day. A few silly girls threatening withdrawal from the woman's hall if a colored girl were allowed to remain, apparently closed the question, and the great Methodist church which in its heroic days suffered painful amputation rather than relinquish or blur its principle of brotherhood, irrespective of color, stood by and consented because it was a "matter of business."

"Suppose," said an official of the University to me, "you were assured that in twenty-five years the women were wholly to supplant the men in the University, would you still persist in co-education?" My answer was, "Most assuredly. If the swing of the pendulum of the great clock of progress should carry women into the ascendency and men should sink into social and intellectual inferiority thereby, it would be only another illustration of the sure vindications of history and a proof that the mills of God grind surely, though slowly. Surely the brutal power of men has visited direst subjugation upon women for countless ages.

But I do not believe this is the true alternative. Through the help of our educated women, under the lead of our graduate-mothers, under the inspiring and elevating influence of the co-educational class-room, boys are to learn the ways of refinement and women are to master the principles of the economic life that together they may lead the way into the simplicities of religion and morals.

President Murray, of Columbia University, in the article already quoted from, tells of the "wise college president" who said, "This inter-training in college takes the simper out of the young women and the roughness out of the young men." Heaven knows there is a lot of this work to be done on both sides!

The remedy then, is not less but more co-education. Nay, not even more, but better co-education. Meanwhile I have no quarrel with the great and high work that is being done by the uni-sexual universities of our land. Let no one speak contemptuously of or remove a brick from the walls of Harvard, Yale or Princeton, Wellesley, Smith or Bryn Mawr. Let them be true to their traditions and as needs arise let them be multiplied, though I believe that before the close of the twentieth century the doors of Harvard and Yale will swing wide open to young women, and boys will rejoice in the class rooms of Bryn Mawr and Smith.

Meanwhile if the President and any members of the Board of Trustees and Faculty of the University of Chicago are persuaded that this is the higher way, the only honorable course for them, as it seems to me, is to seek some more millions, (there are plenty of them left where these came from), and go found a new institution that may be adequately segregated and that can be honorably exploited on these lines without doing violence to the past or proving traitor to the dead.

The worst vandalism is not material and the highest outrages are never physical. To place a rope around the effigy of Stephen A. Douglas, the "Little Giant" of Illinois that stands on the stately column in yon monument square, pull it down and cast it on the lake shore, would be a courtesy to Douglas compared to that which would mutilate or remove one of the fundamental corner stones of the institution which he in his comparative poverty helped to found fifty years ago and confidently left in the hands of the great Baptist church of the west, believing that it would prove loyal to the high trust.

There is a story of a Roman noble living in the proud days of the Empire who undertook to remove a beautiful statue from the front of his palace to grace the interior court of his dwelling. But the populace arose in indignant protest; they had learned to love the statue; it had become a part of public Rome and they resented the assumption that any man had a right to withdraw from public enjoyment this piece of public property made so by public appreciation, prolonged enjoyment and inherited inspirations.

So, I believe, I speak for the public when I plead with the President and Board of Trustees of the University of Chicago not to mar this high ideal, not to violate this sacred inheritance; not to take from the great middle class of this great Middle West this dream of an university, open from gate to gate to men and women alike; to black and white alike; to believer and skeptic alike, all finding in this common privilege the bond that will unite them in the interest of the highest; the inspiration that will make men more manly and women more womanly; the inspiration that will neutralize the tint of skin and the taint of bigotry in the interest of that culture that is gracious, that conscience that is intelligent, and that development that is spiritual.

Higher Living.—XXX.

It is the highest wisdom to accept truth of whatever kind, wherever it is clearly understood to be such, though there be difficulty in adjusting it with other known truth.—*Cardinal Newman.*

There is hardly any contact more depressing to a young, ardent creature than that of a mind in which years full of knowledge seem to have issued in a blank absence of interest or sympathy.—*George Eliot.*

Social sunshine and young companions were necessary to the growth of a nature which had a ready pleasure in all the pleasant things of life, and which would best get from the summer of joy the strength to battle with such wintry storms as life might bring.—*S. Weir Mitchell.*

Talk as you will about principle, impulse is more attractive, even when it goes too far. The passions of youth, like unhooded hawks, fly high, with musical bells upon their jesses, and we forget the cruelty of the sport in the dauntless bearing of the gallant bird.—*Longfellow.*

We live in our own souls as in an unmapped region, a few acres of which we have cleared for our habitation, while of the nature of those nearest us we know but the boundaries that reach unto ours.—*Edith Wharton.*

Recent studies seem to show that the social nature, as such, has its origin in imitation and especially in dramatization of the lives of other persons. In support of this, note the young child's "walking like papa" and "sitting like mamma", his efforts to reproduce tones and gestures, his unconscious mimicry of facial expressions, moods and dispositions, his concrete working out of ideas, and the big, strutting accounts of the self and all its doings. These are but evidences of a process in which the self is gradually brought to realize and incorporate the lives of other selves, in more or less vivid and permanent ways. By this process the child takes over from the world outside, impressions from one or more persons, who, thenceforward in succession, constitute a veritable copy for repeated attempts at reproduction, and, finally, for assimilation into his own growing self.

Obviously, those who most naturally enter into the copy—the "model complex"—must be those with whom he is most intimately and most frequently associated, and who, certainly, cannot help thus sitting for this composite photograph of their personal characteristics, of whatever worth to the susceptible child nature. If these be good people, if they be truly sociable, then is there rapid and commendable development on the part of the assimilating child. If otherwise, then is the result meagre, perverted or otherwise unsatisfactory, and the child is left to enter upon the next stage of life, where sociability plays such an important part, with just this serious lack of preparation for its proper realization.

Through sociability the child learns to compare personalities, to generalize concerning them, to judge of their various individual traits, to feel characteristically toward others, and to conduct himself accordingly. Hence, as a source of constructive ethics, the social nature of children and its exercise is certainly second to no other concern; while, in so far as the joy of living is concerned, the truly social being is the only one who is prepared to realize this in any satisfactory degree whatever. Indeed, we may accept it as a dynamic maxim that all the social aspects of human nature depend on the social environment. To the furnishing of this, then, in most accurate and useful feature, it should be the endeavor of parents and every one who are concerned with the care of the children, to give their own time and skill. Let, especially, the parental nature be as rich as possible, and always at the disposal of children's appropriating natures, in order that these may become enriched accordingly. Nothing is more needed than that parents shall study, not how to entertain and amuse their children, but how to be the model after which the interests of their children can best be formed. Ought not this to be sufficient to awaken the deepest interest in, and endeavor for, this phase of child culture? The imperative is, be cheery, be good, be hopeful, be stimulative, be instructive, be genuine, be companionable to every child, in every real sense.

Nor should it be unheeded, that children themselves furnish scarcely a secondary element in the educational tone of their own environment. Indeed, there is evidence everywhere that in order that children shall not thus hinder and prevent one another, they should never be together for long, without the presence of older people who may understand this danger, and so be able to quietly obviate it. Moreover, that this should be held just as true of churches, and picnics, and dances, etc., as it is of homes and schools, and that the utmost care to eliminate or overlook "black sheep" before they have had a chance to teach their blackness to others, should be everywhere peremptorily exercised, are some of the conclusions derived from an extensive study of the social nature of children, and of the forces which develop this, either for good or for ill. And so we may say with reference to the unfortunate ones who by nature are untrustworthy. These, too, should receive very especial attention, in order that they themselves may not only be given right tendencies and habits before it is too late, but likewise because they so often prove to be sources of danger to others. Higher social living has pressing need that its requirements be thoroughly attended to from first to last.

SMITH BAKER.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

BY W. L. SHELDON, LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS.

CHAPTER II.

PROVERBS OR VERSES.

"Whatever you would make habitual, practise it; and if you would not make a thing habitual, do not practise it, but habituate yourself to something else."—*Epictetus.*

"Powerful is the empire of habit."—*Publius Syrus.*

"Old inbred habits will make instances, but by better habits they shall be entirely overcome."—*Thomas à Kempis.*

"In the conduct of life habits count for more than maxims, because habit is a living maxim."—*Amiel's Journal.*

"Our deeds pursue us from afar,
And what we have been makes us what we are."
—*John Fletcher.*

"He that sows thistles shall reap prickles."

"They have sown the wind, they shall reap the whirlwind."
—*Bible.*

Dialogue.

In our last talk together we dwelt more especially upon habits of the body. What about the other part of ourselves, that we call the mind? Do we have habits there, too, just as in the body?

Could we fall into a way of thinking or feeling after a certain manner, or acting *in the mind* from certain motives, without being conscious that those motives are there? You do not quite understand what I mean. I can see that by your look. But suppose we illustrate.

Can you suggest any habits of the mind? Think for a moment about school life. I wonder if you have observed the difference between children at their books.

Observe a boy or girl about ten or twelve years old. Have you ever noticed how some pupils keep their eyes steadily on their books for a long while at a time, working away without stopping for a moment? Then have you noticed how others may be looking up every minute or two, watching what is going on around them, glancing at their books and then glancing off again?

What is the difference between those two classes of girls or boys? The same contrast is apparent when

the teacher is addressing them? Have you detected how some boys and girls listen all the time; while others are looking out of the window every other minute or noticing what the other pupils are doing? What is the difference between the two? What is it that the pupil is doing, who is listening to the teacher all the while?

"Why," you say, "he is paying attention." And what was he doing when keeping his eyes steadily on his book during the study time? Again you say, "paying attention to his work."

How does it happen that he does this; keeping his eye on his book, or listening attentively to the teacher who maybe is speaking to the class? Does he do it naturally? Is it perfectly easy for him to study hard for an hour without thinking of anything else? Can you listen without effort to a teacher when he is talking for a long while?

"No," you admit, "not at first." Why not, I ask? "O," you tell me, "it is hard work. It comes natural to look around and watch what is going on."

Then how is it, that one boy or girl is able to pay attention for a long while in that way? "Why," you explain, "he got into the habit of it." But how did he get into the habit of it?

You say that he tried to pay attention, and not let his mind turn aside and think of something else, or watch what was going on; that after he had done this a long while, however, it came easier? But why, I insist. "O," you reply, "because it has become a habit."

And here we meet with a habit of the mind, do we? And what do we call it? "The habit of attention?" Yes, and it is a very valuable habit.

Have you ever thought about habits of the feelings? I wonder if you have ever seen persons who are disagreeable; boys or girls who may be "cross" or "snappish," as we say,—I mean those who are that way very often?

One can tell by the look on your faces that you have known such people. What makes them act in such a way, do you suppose? When they suddenly "snap" or say something mean or disagreeable, what starts it, what is going on inside of them? "Why," you assure me, "a mean or bad feeling has been aroused, and that leads them to say something mean or disagreeable."

And do they always know that there is such a mean feeling in their hearts, when they suddenly make such disagreeable remarks. "You believe they are aware of it?" I am not so sure about that.

However, it depends. What if a person had said mean things of that kind a great many times, and been disagreeable very often. And then fancy another individual who had not usually done anything of that kind, suddenly becoming guilty of it for the first time.

Which one would be more conscious of the bad feeling which started it? "Why," you assert, "the person who did it for the first time." Yes, you are right.

I assure you that we can have habits of the feelings, just as of the intellect. We may fall into the habit of having bad feelings start up on all sorts of occasions when we are hardly conscious of it, leading us to say mean or bad things that we ought to be ashamed of.

I wonder if you have ever heard of jealousy? We will not talk about that special subject now; but it too can be a habit of feeling. People may fall into the habit of jealousy who at first rarely ever showed any disposition of that kind.

But what about the control of habits? Have you considered that point? What is the easiest way to break off a habit, when it has become fully formed, for instance? "No," you assert, "that is just when it is hardest to break off."

Then you assure me that the longer we are under the influence of a habit, the more difficulty we shall find in changing it, if we desire to do so? "Surely," you answer.

I am afraid that is true. Habits of long standing are very much like tight gloves. Did you ever watch a person trying to take off a very tight glove? It comes hard, does it not? I wonder if you ever tried to take off a wet under garment, that fits close to you?

You may never have fallen into the water and had that experience, but I can assure you the garment comes off with the greatest kind of difficulty. A long-established habit is very much like a wet, close-fitting garment. It is no easy matter to get it off.

On the other hand, suppose we want to acquire a good habit? What is the easiest time of life for acquiring it? Why is it, for example, that a grown person who has never learned to play a piano, finds it hard to play, and really never learns to do it well? "O," you answer, "his fingers are stiff." Yes, surely. And when are the fingers less stiff for such a purpose? "When we are quite young," you say.

Very few persons, I can tell you, ever acquire strong, fixed, valuable habits after they are grown up. The boy or girl who does not form a habit of attention when he is young, will probably never have it at all.

By the way, what are habits good for? Would it not be better for us if we did not have them at all, but always used our reason when going to act or to do something?

Is it not a little weak on our part to be subject to habits? Would you not say that there was something "slavish" about it? We are not free, are we, if we do something in that way without thinking about it or being conscious of it?

"True," you say, "one might prefer not to have habits, but to be free and always use one's reason." Then you are inclined to think, that habits are really not good for anything?

If that is what you mean, suppose that every time you throw a ball, you had to stop and think how to fix your arm, in order to throw it. Would you like that? "O no," you admit.

But why not? Would you not be more free, then? "Yes," you continue, "but if we had to stop and think about how to fix the arm every time, it would be pretty slow work."

You are not quite sure, then, about your desire to be free of all habits? it may, after all, be worth while to have some of them, at any rate. But what for? What service do they render? "Why," you explain, "they make the body do something of itself, so that one can attend to something else."

How about the mind and habits of the mind? When you are at work with your studies, would you feel more free and be more satisfied if you had to think all the time about being attentive, or would you prefer to be attentive without being obliged to think about it?

After all, we should be glad to have certain habits of the mind, and not always be obliged to stop and act by reason. What do these habits of the mind, if they are good habits, do for us, then?

"Why," you assure me, "they had the mind to act for itself in some matters, so that we can have more time to attend to other matters."

Do you see any resemblance, then, between habits and machinery? Can you observe how it is that they may do for us with our bodies and minds, what machinery does in the outside world? What is the real purpose of machinery? "To save labor?" Yes, and in what way? "O," you respond, "so that men may be free to do something else that cannot be done with machinery."

And do you recognize how it is that habits serve the same purpose for the body and mind? If we form habits, they make our bodies or minds do certain

things for us, so that we may proceed to do other things that cannot be done by means of habits.

Speaking of habits of the mind, do you suppose this has anything to do with the character of our thoughts? "You do not see how," you hesitate.

But why is it that some people think more correctly than others? How is it that we may have to argue longer with one person than another in order to convince them of what is known to be true. "O, because they are prejudiced," you suggest.

Yes. Quite so. But if they let their prejudices influence their opinions, may it not be that they are under the influence of habits of thinking? Sometimes it would seem as if people actually had a habit of thinking crookedly, as we should say. They let themselves be controlled altogether by their feelings in the way they use their minds. This surely is a habit.

But if there are habits of the mind, as well as habits of the body, which do you think may be the most important? "Habits of the mind, probably," you reply. And why, I ask. "Because," you add, "the mind is more important than the body.

Yes that is one reason. But perhaps there is another. Why is it easier for us to notice what is going on in the body, than what is going on in the mind?

"O because," you explain, "one can see the body or feel what is going on there. But the mind somehow seems to be back out of sight." Yes, you are right, and this is most important. We are often liable to overlook habits of the mind, while we may have a great deal to say about habits of the body.

The mind has its way of working, just like the muscles or the fingers. If it is a good way, then it is very good; but if it is a bad way, then it is very bad indeed, because it is very hard for us to get at it, inasmuch as we cannot quite see it or feel it, the way we can see or feel how one's fingers move or one's hands work. If the mind is the highest part of ourselves, then it is exceedingly important that we should have the best Habits of Mind.

POINTS OF THE LESSON.

Name over, now, the further points we have discovered about habits.

In the first place, we have seen that there are habits of the body, and habits of the mind and heart.

In the second place, we have noticed that usually when a habit of the mind or heart is beginning, we are conscious of what is going on, but that after it has become fixed we are not conscious of it when we are influenced by it.

In the third place, we have learned that habits are hardest to control after they have been long fixed or established.

In the fourth place, we have found out that habits are more easily acquired when we are young.

In the fifth place, we have discovered that certain habits may be of great service to us, because they aid our bodies and minds, just as machinery aids us in the outside world.

POEM.—"'Tis well to walk with a cheerful heart."

FURTHER SUGGESTIONS TO THE TEACHER—A very good story to tell the children as again illustrating the power of habit, would be "The Soldier at the Gate of Pompeii." Give a little account of the destruction of Pompeii by the eruption of Vesuvius. Then tell how the people fled from the city, and how everything was buried many feet in the ashes. Describe how hundreds and hundreds of years later, when they came to dig the ashes away, they found the body of a Roman soldier lying at the gate of the city. Show how he had been placed there and stood there at his post because of the army discipline, which never allowed a man to leave the post assigned to him. Have a discussion as to whether any man who has never acquired very strong habits, or been under very severe discipline, could have done anything of this kind. Make it plain that it was the long years of military discipline that had developed the habit in the soldier of "staying at his post." Show how this was a habit pertaining both to the body and to the mind. See also Aesop's Fable about "The Camel." As regards the use of the terms "mind" and "body" it seems best to retain these distinctions which have become embedded in popular speech and which will always have their significance whatever may be the developments of the New Psychology. We must talk in the language to which children are accustomed and which the average person has adopted as expressive of his innermost convictions. Such words as "thought," "feeling," "will," mind, "heart," "soul," can never have the accuracy of scientific terms and yet they are most valuable for practical teaching in ethics or religion.

Effects of Opium in India.

India is a great—maybe the greatest—opium producing country in the world. Behar, Northwestern Provinces, Ondh, Malwa, are the chief centers where poppy is cultivated for that purpose. In Behar advances are being made by the government to the poor ryots to help them in such cultivation. It is exported to China from Calcutta and Bombay, and plays an important part in forming the character of that nation.

The "open door policy" in politics has forced this odious trade by Britain into China, by a series of wars between 1839 and 1841.

Luckily, the effects of opium here are not as widespread and as bad as in China.

Here the tillage and sale are both regulated by law under the control of government. Officers are appointed to see that private persons may not smuggle its manufacture or promote its growth.

The breach of such law is met with condign punishment, and the detective officers and even the informers are rewarded. So the entire management rests in the ruling power.

Now, the evil effects are appalling. Both the eaters and the abstainers suffer thereby. The face of an opium-eater is an index of its consumption. His lips are black, pupil contracted, and eye-lids drooping. His inward traits are no less lamentable. Indolence, sluggishness, cowardice, loss of memory, gloominess, are characteristics generally seen among all circles of its votaries higher or lower.

The atavism clings with persistent obstinacy. The ugliness appears not only in the eater, but in successive generations in his family. Among the lower classes its effects are still more nauseous. It makes them doubly poor, and, to meet their poverty, pilfering, perjury in court, indebtedness are resorted to.

There is one more grisly vice fostered by opium—suicide. The women here—especially in the flower of their age—are extremely sensitive. Pent up in seraglios they find nothing so convenient as to handle their own lives roughly. A quarrel with a husband, mother-in-law, sister-in-law, sometimes leads to self-immolation by this narcotic poison. Among the school students its havoc is no less fearful. Unsuccessful in school examinations, they seek to end their lives by such unworthy means. I know of a schoolboy who was well up in his studies, but fell to love matters. When the object of love was removed he was moping and negligent of his studies. When chided by his sister, with whom he had lived, he took away his life by a large dose of opium in the current month. Unfortunately, such cases of opium-poisoning are not rare; and if statistics were taken about such unnatural deaths, the figures would startle all right-thinking men and women. There is no other remedy unless its sale is restricted to the public, except the medical profession.

SARAT CHANDRA CHAKRAVARTI

Golaghat, India, May 22, 1902.

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THE HOME.

Helps to High Living.

SUN.—Give to every task the sublimest motive you can bring to bear upon it.

MON.—The essence of good is not in its enthusiasms or delights, but in its heart of consecration.

TUES.—No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse.

WED.—The joy of life is not high or perfect enough to do without the emphasis of pain.

THURS.—It is not what the best men do, but what they are that constitutes their truest benefaction to their fellow-men.

FRI.—Good, lifted to its completeness, might claim the whole world and all of manhood for itself!

SAT.—Duty is the only tabernacle within which a man can always make his home upon the transfiguration mountain.

—*Phillips Brooks.*

Mother Nature.

Nature, the gentlest mother,
Impatient of no child,
The feeblest or the waywardest—
Her admonition mild

In forest and the hill
By traveler is heard,
Restraining rampart squirrel
Or too impetuous bird.

How fair her conversation,
A summer afternoon,—
Her household, her assembly;
And when the sun goes down

Her voice among the aisles
Incites the timid prayer
Of the minutest cricket,
The most unworthy flower.

When all the children sleep
She turns as long away
As will suffice to light her lamps;
Then, bending from the sky

With infinite affection
And infiniter care,
Her golden finger on her lip,
Wills silence every where.

—*Emily Dickinson.*

Kept in Circulation.

"That's worth remembering and passing along," said Grandma Witherbee, as she snipped out a little paragraph from the paper she had been reading. "I must tell it to Katharine; that will put it in circulation."

People called these two the two-volume-scrap-book. Grandma, with her white hair and serene, quiet ways was Vol. I., and vivacious Katharine, always the center of a gay, chatty circle, was Vol. II. Grandma sat in a corner all day and saw but few people; so grandma did the clipping and passed the choice things on to Katharine, whose breezy presence was felt every day in a dozen households.

"What's the use of a good story or a happy suggestion if it isn't kept in circulation?" was grandma's theory. "There's a great hue and cry nowadays because all the poets and story-writers are passing away. It seems to me there's a great store of sweet, helpful things being printed and said that never get a fair chance to do their work because they don't circulate. Maybe we do need poets, but I think we need circulators, too. One good thought circulated among a hundred people is, to my mind, better than a hundred good thoughts which never get any further than the individual who reads them; for you never half own a thing until you've shared it with some one else, and then you've a good, undisputed title to it. Now, most people wouldn't think of doing such a wickedly foolish thing as to store away their gold and silver in a stocking without the chance of its earning a bit of interest as the days go by; yet, they'll accumulate bits of wisdom and information and of wit and humor and never think of putting them out to interest."

Save up the good things, but don't hoard them; keep them circulating. If you hear a refreshing bit of wit, tell it to the next long-faced friend you meet and take your interest in his hearty laugh. If its a bit of wisdom pass it on to the first hungry-minded youth you meet and collect your interest in his eager attention. Or better still, if it's a sweet word of comfort or cheer, charge your memory with it and pass it on with a smile to the first "shut-in" friends you think of, and you will be sure to get a full 10 per cent on your investment.

The world may be able to drag along a few more years and life still be somewhat endurable without any fresh poets, or novelists of the first magnitude, but the demand is pressing for a goodly supply of circulators. —*Julia F. Deane, in Christian Endeavor World.*

Some Questions and Answers.

Here are a few questions and answers from a recent competitive examination in England. The report is claimed to be official. All the answers were not given by the same individual, but all were by young men supposed to be educated:

A student was asked, "Who was Esau?" His reply was, "Esau was a man who wrote fables, and sold the copyright to a publisher for a bottle of potash." Another student was asked to give some account of Wolsey. His reply was, "Wolsey was a famous general who fought in the Crimean war, and who, after being decapitated several times, said to Cromwell, 'Ah, if I had only served you as you have served me, I would not have been deserted in my old age.'" "What was the Star Chamber?" Answer: "An astronomer's room." "What was meant by the 'year of jubilee'?" Answer: "Leap-year." "What was the 'Bronze Age'?" Answer: "When the new pennies became current coin of the realm." "What are the 'Letters of Junius'?" Answer: "Letters written in the month of June." "What is the Age of Reason?" Answer: "The time that has elapsed since the person of that name was born."—*Harper's Magazine.*

The Books We Read.

The free libraries tempt us to read too much, and oblige us to read too hastily; and herein the harm lies. We are in danger through them of spoiling our literary digestion, and of becoming a nation of mental dyspeptics. Our excessive reading may be a vice, or a mania; it is certainly a disease.

The way to health is through the ownership of the books we read, and books are now so cheap that hardly any one who really loves them need deny himself the fine rapture of feeling them his. A book borrowed, whether from a public or a private source, is always a burden. You must think about returning it, under penalty of money or remorse. But a book bought is a liberation of the soul from all sordid anxieties concerning it, and an enlargement of mind such as a borrowed book can never be. If you borrow books you are in danger of borrowing more than you can read; but you are never in danger of buying more books than you can read, unless you buy them for show, in which case you cannot really own them; for there is this peculiarity in the ownership of books, that the purchase is not completed till you have read them. Then, when you have them in your heart and your head, you may put them on your shelf, secure that, whatever misfortune befalls you, your property in them cannot be wholly alienated.—*Harper's "Easy Chair."*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Cry of the Dreamer.

I am tired of the planning and toiling,
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river
Where I dreamed my youth away—
For a dreamer lives forever
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie,
Of the faces lined with scheming
In the throng that hurries by.
No, no; from the streets' rude bustle,
From trophies from mart and stage,
I would fly to the woods' low rustle
And the meadows' kindly page.
Let us dream as of yore by the river,
And be loved for the dream alway—
For a dreamer lives forever
And a thinker dies in a day.

—*John Boyle O'Reilly.*

CHICAGO SUNDAY-SCHOOL UNION.

The Union of Liberal Sunday-Schools will begin its sixth series of meetings Tuesday evening, October 14, at All Souls Church, with a paper on "The Religious Aspect of Nature Study," by Wilbur S. Jackman. Professor Jackman is Dean of the School of Education at the University of Chicago and has shown an unusually reverential point of view in his discourses on nature study, hence his selection as the opening speaker for the winter's series of meetings. As usual, supper will be served at 6, so that the meeting can begin at 7:15, thus allowing ample time for discussion before the 9 o'clock adjournment.

HELENA, MONT.—On September 24 the Unitarian church was dedicated with impressive services. The Rev. Leslie Sprague, the pastor, to whose energy and ability the society owes so much, made the prayer of dedication. Letters of greeting were read from far away friends and former ministers. The Rev. Lewis J. Duncan, of Butte, Mont., preached in his own earnest way the dedication sermon on the "Church of the Living God." The following dedication hymn was composed by Rev. Carleton F. Brown, a former pastor, and sung at the exercises:

Within the circle of these guardian hills,
Outliving ages in eternal youth,
We build a house where faith may find a home,
And man's hushed heart may hear the voice of truth.

Our eager hearts build more than walls of stone,
Crumbling tomorrow into dust again:
Into this house are wrought forevermore
Our trust in God, our faith in fellow men.

Grant that these walls may never bar us out
From the broad reaches of the arching skies;
Here, still, may sun and star-gleam on us shine,
Opening the gates of glory to our eyes.

O Thou, whose radiance over-broodeth all,
Our little glimpses of thy truth, increase!
Shining upon us through Life's mystery,
Thrill us with love and bless us with thy peace!

Mr. Sprague leaves Montana for a year's study at Columbia University.

CONGRESS OF RELIGION RECEIPTS SINCE JUNE 1, 1902.

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Ralph Davidson, Laporte, Ind.	2.00
Messrs. Hart, Schaffner & Marx, Chicago	5.00
Mrs. Mary A. Emsley, Mason City, Iowa	5.00
Julius Rosenwald, Chicago	5.00
Rev. F. L. Hosmer, Berkeley, Cal.	5.00
Pres. David Starr Jordan, Stanford University, Cal.	5.00
Mrs. Marion H. Perkins, Chicago	2.00
Geo. S. Shaw, Ashby, Mass.	1.00
Edwin S. Brown, Chicago	5.00
Rev. Joseph Stolz, Chicago	5.00
Rev. J. H. Crooker, Ann Arbor, Mich.	2.00
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FOR LINCOLN CENTER, CHICAGO.

Amount previously acknowledged	$103.50
Mrs. Phoebe Butler, Oak Park, Ill.	5.00
First Unitarian Congregational Society, Hartford Conn.	25.00
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Books Received.

THE MACMILLAN COMPANY, 66 FIFTH AVENUE, NEW YORK.

"The Psychological Elements of Religious Faith." Lectures by Charles Carroll Everett, D.D., LL.D. Edited by Edward Hale. $1.25.

"Theology and the Social Consciousness." By Henry Churchill King. $1.25.

"Rich and Poor in the New Testament; A Study of the Primitive Christian Doctrine of Earthly Possessions." By Orello Cone, D.D. $1.50.

"The Cambridge Bible for Schools and Colleges. The Song of Solomon." With introduction and notes by the Rev. Andrew Harper, D.D. Edinburgh. 50 cents.

Lux Christi, An Outline Study of India, A Twilight Land. By Caroline Atwater Mason. 30 cents.

DOUBLEDAY, PAGE & CO., NEW YORK.

"Belshazzar." By William Stearns Davis. Illustrated by Lee Woodward Zeigler. Decorated by J. E. Laub. $1.50.

LITTLE, BROWN & CO., BOSTON.

"The Pharaoh and the Priest. An Historical Novel of Ancient Egypt. From the Original Polish of Alexander Glovatski." By Jeremiah Curtin. $1.50.

"Miss Belladonna." A social satire. By Caroline Ticknor. Illustrated by L. J. Bridgman.

"A Dornfield Summer." By Mary M. Haley. Illustrated by Harriet Roosevelt Richards. $1.20.

"Jack and His Island." By Lucy M. Thurston. Illustrated by Clyde O. De Land. $1.20.

THE ABBEY PRESS, 114 FIFTH AVENUE, NEW YORK.

"Constance D' Brolie." By F. White Ruger.

THE ALLIANCE PUBLISHING COMPANY, WINDSOR ARCADE, 569 FIFTH AVENUE.

"The Will to Be Well." By Charles Brodie Patterson.

"Dominion and Power Studies in Spiritual Science." By Charles Brodie Patterson.

DODD, MEAD & CO., 372 FIFTH AVENUE, NEW YORK.

"Yourself." By H. A. Guerber. $1.20.

A. C. MCCLURG, CHICAGO.

"On Fortune's Road. Stories of Business." By Will Payne.

"Catch Words of Cheer." Compiled by Sara A. Hubbard.

CHARLES SCRIBNER'S SONS, NEW YORK.

"The Christian Point of View." Three addresses by George Wm. Knox, Arthur Cushman McGiffert, Francis Brown, professors in Union Theological Seminary, New York.

"Hymns and Later Poems." By Thomas MacKellar, Ph.D. Copyrighted by Charlton H. Royal and John Marshall Gest.

My Feathered Lady.

(H. D. Rawnsley, in *Pow Wow*, an English Magazine.)

Where'er of old my Lady went
All art, all nature seemed to be
Attuned in soft accompaniment
To sing her praise to me.
With her all gentleness would move;
Her smile was life, her look was love.

Within her bonnet shone the rose,
A lily sheltered at her breast,
But now where'er my Lady goes
No human heart can rest;
The very stones beneath her feet
Cry "Murder! Murder!" down the street.

For in her bonnet is the plume
That waves above her head, to tell
She has, within her soul, no room
For Pity's self to dwell;
That she can see, unmoved of pain,
Homes plundered, babes and mothers slain.

Lo! in the hall of dance and song,
The maiden, clad with snowy grace;
No more she glides like light along,
How changed and slow her pace;
Knee-deep she seems to wade through death
Of white-winged creatures cast beneath!

Now at the altar kneels the bride,
Pure joy and spotless womanhood.
Ah, pluck that dainty veil aside!
Her hair is red with blood!
Hark! through the hymn of praise, a cry
Of birds in bridal dress that die.

Besides the infant's cot there stands
A mother robed for evening rout,
The fury in her jeweled hands
Would cast her own child out!
She has but killed, for fan and lace,
A heron's offspring in its place.

There in the land of sun and flowers
With orange scent upon the air,
When Egrets build their bridal bowers,
They take them plumes to wear,
Such plumes as with true love in sight,
Will tell the fluttering heart's delight.

They mate, and happy is the breast
That feels one day its softness stirred
By that new life within the nest,
Loud calls the parent bird;
The very savage in the wood
Must share the joyance of the brood.

But hands whom Fashion arms with greed,
And hearts made cruel by the Chase,
These know our English ladies need
Some little borrowed grace.
The merchant unto murder dooms
A whole bird-nation for its plumes.

Fierce shouts are heard, and up there springs
A palpitating cloud of sound,
The shadows of ten thousand wings
Move trembling on the ground,
And seem in silence to entreat
For mercy round the murderers' feet.

Gun answers gun, the cloud that rose
Lies warm and wounded underneath
In all the heart-appalling throes
Of agony and death!
From quivering flesh the ruffians tear
The feathers for my Lady's hair.

There falls a hush upon the wood
Where gun made echo unto gun,
But still the branches drip with blood,
And, fainting for the sun,
Unfed, unsheltered now by breast,
The children perish in the nest.

Wings, meant for flight, that could not fly
Are rotting, high above, in air;
Beneath, the carrion bodies lie
Whose fault was being fair.
And Vanity that wrought this doom
Goes dancing off with egret-plume.

O English mother, maid, or bride,
Who seek for fashion's feathered grace,
Come in your beauty and your pride
And gaze upon the place.
Then say if Love can wear again,
For Pity's sake, such plumes of pain!

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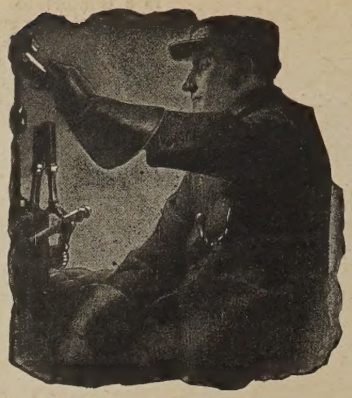

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